

*U. S. Supreme Court - read this  
case - proof tape & correct  
against the tape? Andy*

M 1321  
Seattle Wash  
Dec. 28  
1967

**Must Remain in  
Transcription Room**

**MR. NYLAND:** I didn't listen to - what's the last number? 303? Your tape? Tell me what happened at that meeting. What was it - Tuesday?

Andy: We had Claire and Val - the two people that I met out at the radio station. And we reviewed some of the Gurdjieff ideas, and a -Ross primarily put it in a good sequence for us, and then there was some discussion and then we played half of - M1312 - one of the Wednesday tapes.

**CAPS** Mr. Nylad: And what did they say about that?

Andy: I think they will be here tomorrow night.

*put  
- CAPS*

N: Any new people that will come tomorrow night besides them?

Andy: Ah - Yes I think our Wenatchee friend will be here, if he is back in town. He went over to Wenatchee during the week. He is a friend of Barry's. He's done a lot of serious thinking. He is searching for something and I think he is goind to try this. He seems to be influential with a group of your people at the college over there.

N: That will be good. And then Linda will come. Maybe with her husband.

Question: What about Carolyn?

Mike: Carolyn - I talked to her tonight and told her about tomorrow night.

Thelma: Kathy Brown too?

M: Kathy Brown ( ) and Jim.

N: You talked to Jim?

Margaret: I talked to Kathy and she said they got back either Monday or Tuesday

N: Is Kathy Jim's wife?

Marg: No, Susan is Jim's wife. And Susan has never been to a meeting.

N: But jim would come?

Marg: Yes

N: Jim was the one who mentioned about the Haight-Ashbury, is that the Jim:

Ans: Yes.

N: And he will come tomorrow. Good. Fine.

Mike: Now -a- Judy,

Marg: She is out of town. Kathy called her Tuesday. Kathy didn't know if she'd be back -

N: Judy was the talkative one? And will she come tomorrow, maybe?

Mike: If she's back.

-miscellaneous conversation about people.

N: Good. Tomorrow will be general meeting then. Huh? And how about Saturday night? Good. So What we talk about tonight?

A: One more thing on this. Mike asked if we were going to have an open meeting. I think he had some - etc. etc.

N: You could consider tomorrow and Saturday open meetings. I think so. We may as well. Huh, Andy?

Ross: There will be a great variety of different kinds of people.

N: Yeah. It will be interesting.

Mike: And we got Alice back.

N: Yeah. That depletes Eugene now. Huh? What are they going to do?

Alice: Oh they'll get along

N: I hope they will. Were you there when that friend of Mickey was there? That time? (NO) Because he starts to spoil it, you know.

Alice: And then they stopped having meetings - a - until this quarter because there were so many conflicts. But they are going to start over in January.

N: Without him though.

Alice: I 'spose so.

N: I hope so.

Alice: I didn't really know too much about him.

N: No. It is not very good.

Well, we talk about Work.

Alice: Could I ask you a question?

N: Yeah.

Alice: I would like to know what relationship relaxation has to do with Work.

I don't think I understand how relaxing would help Work.

N: Well, when you try to have the little "I" there, and the little "I" has to function and becomes observant of yourself, of your bodily manifestations, there is a certain amount of energy as represented by the wish that one wants to create the little "I". One is only limited by the amount of energy that one has at a certain time. And that if a great deal of the energy goes into ordinary life which is of course more energy consumed if the body and the different organs are functioning at full speed, very little energy may be left for the Wish for the "I". So if I reduce the consumption of energy in ordinary life for the maintenance of the body to a minimum there is a chance that there is more left for the wish to Work. That is really the reason. So if I relax and I relax as much as I can by reducing the activities of the three centers of the body to a minimum, if I relax my body, it doesn't require as much energy as when the body is tense. If I relax my feeling and reduce the feeling center to a small amount of feeling that simply goes on without paying too much attention to it and if the thoughts in my mind can also be reduced to a minimum, I will have more energy available for other purposes. That is the real reason, you see. I make it easier for the little "I" to exist. So the relation is very definitely if I can before I make an attempt to Work, particularly regarding my mind, become more concentrated in the wish to do something unusual, then if I reduce all the different thoughts of ordinary life as much as I can, and naturally the mind is also in a better state to allow the little "I" to exist, you might say next door, you see, and in that way I prepare. If I come out from the street and I'm filled with all kind of ideas of impressions I have had and the thoughts are more or less whirling around in my head, or if I have a feeling which concerns

me that I worry about a variety of different things, and all the time my attention will go in that direction, then of course I'm in a rather bad state to do anything unusual like the creation of the "I" or at least trying to have a part of my brain function in an objective sense regarding the rest of me. So it is very directly related. Not only that the condition is better when the mind has a chance to - in the little "I" to exist because there is less of a chaotic state that is being observed. Also, the preparation, in order to bring the totality of myself in a condition where I really want to work instead of wanting to continue with my ordinary life, will also be , You see.

You have to think of the little "I" as something that is really two-fold. That is, I want to have an observation process go on, I want to have something take place in my mind that starts to record facts about myself as they are, without any interference from any of the other centers, so that it becomes a pure intellectual process, but also I have to have a wish for wanting to do it. So the two-foldness of the 'I' is partly in the functioning of the possibility of an objective faculty, and the other is that there has to be a definite desire in my feeling center, or even if it goes deep enough, in my Heart, that I actually want to put myself in that kind of a condition of trying to Wake Up. You see the two-foldness goes then in two directions. It's not a purely intellectual one. It is very definitely, I have to have a Wis<sup>h</sup> for something that I believe has value. So the less those two, the mental functions and the emotional functions are active, the more chance there is that something else can exist. All right?

Margo: Mr. Nyland - A couple of week's ago, I had a dream that I was in New York. I was walking from room to room, and each step I took, I became more Awake - and all of a sudden I saw Jeannie. And I woke up, - really awake. As I walked I saw others, members of the group, and I saw other people who were awake, and they would look at me, and there was -Knowing- and I wondered if it

is possible to be awake -

N: When did you wake up? At the end of the dream?

M: Oh no, I dreamed I was Awake.

N: Oh. You woke up in your dream. It continued.

M: The dream continued. Right.

N: And you were then, in the dream, in the state of awakening?

M: Is that possible?

N: Yes. Quite. Usually the dreams are made up of the thoughts and the feelings you have had during the day. And all the old thoughts and feelings that are there as memory. When one sleeps physically then there is a relaxation which takes place in the mind as well as in your feelings. And because of that the thoughts and the feelings become more available. Now if, in my ordinary daily living, I think a great deal, or have much in mind about the possibility of being Awake, such thoughts are also registered and become memory. When I now relax my mind when I sleep -physically- then such thoughts also come to the foreground. And they become available for me in the context of the different other thoughts of leading up to myself or seeing myself being in a certain state which in my ordinary daily life I consider desirable if I have a Wish that I would like to become conscious. And that therefore the associations of the different thoughts in a dream become like in ordinary life what I would Wish in ordinary life, becomes easier, because my mind is freer during the physical sleep. So it can lead to all kind of possibilities that I dream about during the day, I can then actualize it in a dream during the night. In a dream you can do many things that you can not do in ordinary life. In a dream, your thoughts are much more free. And therefore if in ordinary life you think about wanting to fly, you may be able to fly when you're in a dream. From an ordinary standpoint, it's not a reality. When one looks at it from an unconscious state. But if you are in the framework of the dream state during the night, then everything within that, becomes reality.

And there it is very limited to that what is my framework and it becomes unreal when I'm in a different frame and look at the old one. So when it is reality for me within the dream, it is unreal when I'm in an unconscious state. When I'm in an unconscious state, that what I consider reality during that, becomes unreality when I really wake up in a conscious state. So there is no objection to having an experience in a dream which mean<sup>s?</sup> reality. Because everything is measured within that frame and there is no consideration in a dream of the possibility of an unconscious state of the waking-sleeping state. I transfer it. Everything continues to exist. But it starts to exist in a much freer way when I exclude the facts of ordinary life. So when I sleep physically, I exclude all the impressions I receive from the sense organs. So I have nothing to compare it with that would make it unreal for me. All I have is that thoughts, which then in a certain combination, create, quite definitely, images. From the standpoint of the waking-sleeping state, they are unreal. In the dream, they are absolutely real.

M: It is interesting, because after I woke up, I said, "Oh. I was Awake". And I had the same taste.

N: You remember what we say, "I dreamt that I was Awake, and when I woke up, I find myself asleep". That's right.

The difficulty with that is that whenever you are in a waking-sleeping state and you remember the dream, you want to make it reality, as if it was still in the dream, and then you go over into hallucinations. But if you exclude your unconscious state, and you are at a lower level of existence, because you are when physically asleep, it is a lower level, but there's much more freedom because of the separation of the three centers. That in itself is interesting because in that state we are much more like we used to be when we were not grown up as yet. And the sleep -physicl- simply means that I'm in a state of greater simplicity, because the enemy is always my unconscious state -waking-sleeping-

in which I'm affected by my sense organs having impressions which all the time spoil it for me. But when I exclude them, then I have a chance of really being what I am. And again comparing it to my inner Life, I'm much closer to inner Life when I'm asleep, physically, than I am when I'm waking-sleeping.

Ross: -But I don't know it unless I dream.

N: When you dream, if there was something then in that dream that actually could record that fact, it would be extremely useful, but it isn't there. And it is not there in a baby. A baby only exists. And all it has is a registration of what we call the un-spoiledness or uninhibitedness. As soon as I start to open my eyes and live during the day or when I grow up and I get cultivated or educated in culture, then I introduce an element that prevents me from seeing what I really am. And I would like to return to the state of my origin but I cannot do it unless I have something that gives me the guide in order to reach that state. So if I now develop during my waking-sleeping state the possibility of an "I", to be the guide for me to return to exactly the same condition as where I was when I was very young, but I cannot set the clock back, therefore I have to use what I am now in the waking-sleeping state, and then I must go over into the state of consciousness. But then I will be able to do something with that what is my waking-sleeping state because there is an "I" to guide me. There are two solutions to one's life. One is completely falling asleep. And leaving sleep without any even actuality of an unconscious state. And that theoretically speaking if I could sleep as deeply as I possibly can, I would be conscious. But it is of no use to me as a man. It's only of use to me in relation to that what I really am or in relationship with God. And what I really do is to reduce myself to a minimum in order to make myself more of a unit acceptable to God. So it is the negative part, you might say, of going back to whatever my origin was, which is exactly the same as the end of myself if it were a conscious state. And it simply illustrates that life, when man is being born, is exactly the same as life, when he dies. But opportunity for oneself

trying to find life in an ordinary state of unconsciousness, is that out of this state of unconsciousness, I have to have something that leads me out of it to free myself from the state of unconsciousness. And I cannot return in the life as I live it to the state of being a baby. But in reality, what I reach in a conscious state is exactly the same as the freedom I had when I was a baby. You understand what I mean - because life exists before one's birth as life. As conception, whatever it was, it doesn't matter, if it was in father and mother, it was destined to be my life and became my life when it was imprisoned in my body. But when the body disappears, that same life exists. And all throughout my ordinary living state on earth, my life is still there, because it never will die. Only it's enclosed. So returning to the origin is exactly the same as returning to the end or proceeding towards the end. And in between is a certain life span of life being bound. And the problem as I see it--

Ross: -Which is my life

N: Yes, of course it is your life. It is constantly your life, only I see it less and less. Because I am more and more interested in the manifestations. And this we call education. So it's really the solution for man would be that he, in early age, as a baby, became educated to the fact that life still is there in an unspoiled form, and that I do not allow an atmosphere to be created around him. But the conditions on earth are such that I need an atmosphere. Because I cannot expose that what is sacred to the rest of the world. Again, it's a question of being born on earth. If it were a different planet, I could live without the formation of that kind of an atmosphere. I make an atmosphere around myself in order to be protected. The same way as the earth, when it was unprotected, was subjected to the law of falling, and everything simply destroying it. But because of the atmosphere, it prevents its own destruction. And this is the way I've been taught to protect my life, is to cover it with a certain coating. And that preserves me as life - at the same time it imprisons me.

Ross: This being thoughts, feelings, expressions.

N: Whatever it is. Manifestation, all kinds of habitual way of living, whatever we call now education, behavior form of any man. And it all the time there, and it's life. Because life is Infinity. And it remains Infinity even if it's enclosed in a form. The difficulty is that we only see the form, and we don't see life. Although we assume that the form is life. And this is the illusion under which we live. This you might say is the Kundabuffer. Or that what we believe Kundabuffer to be. And which was the original intention of having us not see things as they really are. And that again was created because earth happened to be at the place where it happened to be. And therefore earth being at a very unfortunate place in the cosmic scale, all mankind had to suffer because they were born on earth. But that the totality of the process of life simply means that for the time being I have a life on earth to lead. And that during this particular life-time, I have to come to the realization that life and form are two separate things. And that I have to learn to see through the form what life is so that then I'm back again to where life actually belongs, and that then, having done that kind of Work, I become identified with that what is now life in me. So for that reason at the end of one's life, or in a state of consciousness, I want to hold onto that kind of fact because that has become as experience for me. Gradually out of the being born, during the process of living, I become identified with that what is the part of life which I now represent, in the form of my personality. And for quite some time I will hold on to that kind of a part of life, setting it free, and the final test is that at the moment when I am really free, then I can understand that I need not have my name attached to that life. Then that what is me is ready to be destroyed for the sake of life uniting with the totality of all life. But we are constantly blinded. We are constantly affected by that what we see with our sense organs, and they belong quite definitely to my physical body. Which means that it is an earth quality of myself. And as a result, since I'm living with that, I don't live

with either my spiritual possibilities, and I don't live with any intellectual ones. But when they start to develop, and when my emotional body can by Kesdjanian, and when I really have a soul, Then at that point, I can understand that form is not needed for Life. Then I can break the form, and Life, at that time I am willing to give up for the sake of the totality of joining all life existing. Which for me then becomes His Endlessness, and then being again joined or fused with Infinity, I become Infinity. But this time, having gone through a life of experience, I understand that if Infinity can become finite whenever Infinity is put in a form of any kind. Life as such on earth is such a small fraction of the totality of all manifestations of all life in the universe. It only happens on earth. But that the conditions of life exist of course all over, you might say, it is omnipresent. So it has to fill, if we can use that word, all the totality of space and all totality of time. Otherwise I never will understand Infinity, I will never understand Omnipresence, I will never understand Omniscience, or Omnipotence. And it is this question of "OM" which we indicate by saying "I AM", that gives me the realization of an experience that Life is Me, regardless of my form. And when I can lose this thought, (form?) I will find my life. You see, I see life on earth as just a little bit of something that happens to appear during what we call our lifetime. And the totality of all life existing is something way in the past - I have to use that terminology - because it's the only way I can indicate progress, by putting it on a time scale, so when I say before birth and before conception, I existed in some form of life, but without my name, it became crystallized for me when I got a name and I became a personality. And now going up the scale, I still have this idea that that what is now my life, that I become responsible for since I work for freeing it, that then I want to hold on to it. This is the first difficulty. First the realization that that what is my life is really not mine, but temporarily it has my name, I make myself responsible for it, in order

to set it free. And then I become identified with the fact that I Worked for my living. The first step is to realize what I am. The second step is to understand that that what I am is the totality of everything. That is why the changes are gradual. And we call it simply step-wise by loosing more and more the bondage in any kind of a form which for earth happens to be 48, to use simply Ouspensky's terminology. And the next scale would be 24 and the next would be 12 until finally to three. And then at three I'm confronted with a very difficult thing, because I'm still in a finite state. At the same time I know that Infinity has to be reached as something that has to become an experience for me. And the only way I can do it is to make out of the last three, as laws, one. And when the unit exists, it can expand into all corners of the universe as infinity. At such a time I realize that that what I am now is also Infinity. But being born on earth I have to use the terminology of earth. I have to use what I now have been educated because of my body being what it is, with my sense organs, and I adhere to that to the last. I cannot free myself from that until the simplest form of myself as manifestation has been reached. That is the three. And in the three, all phenomena will disappear. And what will be left is a noumenon, which is a being. It is not as yet an entity until has fused totally. And then in that fusion, I become God. But it is not I becoming God, it simply means God then is. And I am part, but I cannot say it's part, because that means separation. But when I say, "AM", then "I", what used to be, in the olden days, "I", is now AM-ness only. I am bound by this life, the way I have to live it because this is what at the present time is allowed for me to understand as a result of being on earth.

Ross: But I find that the stronger what is inside becomes, the clearer I see the effects of what is outside and the question of balance then becomes more and more of a problem.

N: Because you are not willing to leave the outside for whatever it is. If you

could accept the outside for whatever it is, like you have to accept your outside as your life, as manifestations or behavior, and you can accept it for whatever it is, then you're free from it. You don't need a balance at that time. Because inner life and outer life then have joined. Or rather what takes place is that from the outer life one goes to the inner life which is an essential quality, and from inner life one reaches a center, and these are the three things that are needed. I become loose from myself, ready you might say to go over into any other kind of a form of being because once I start from this level to go to the next to go to the next, that is a logical sequence of steps, but the final step is when I go from my inner life to my essential being as non-dimensional. The two possibilities are if I want to explain it in the phenomenal world, that I proceed from level to level until I finally perceive what I call Infinity. In actuality, what takes place in oneself is the reaching of that what is the center of oneself as life magnetic center through the development of going from outer to inner to essential inner to essential essence. So the process for man as he is on earth is that he discovers for himself what he really is. Without having to go in a phenomenal world from one level to another he stays on earth but inside he experiences the different levels of the universe. If one puts conscious man as the ultimate aim for man on earth and many times we talk about that and sometimes explain it in such a way that what man for his own solar system has to do is to reach his sun. But when we go relatively speaking from the fact that that what is one solar system of which I happen to be of which earth is a part, that then the next step in order to reach God would be as an entity, entering into a different realm of the possibility of which I always call the second spiral of the enneagram. Which is simply the condition of the solar system as one in which then that same kind of function repeats itself. If DO-RE-MI is for the the development to reach the unity of the solar system of my own, because I'm bound to that what I consider my solar system, the SOL-LA-SI of that octave is the possible development of

losing that what I now still consider myself into Infinity. And there have to be these two steps. If it is a development of myself, the first step is that I live internally. That is for me my DO-RE-MI of the triad of self-development. And the second will be the SOL-LA-SI for my development, becomes in terminology that I can understand it, Cosmic Consciousness. And the reaching of the point within myself, non-dimensional either in time or space is exactly the same as reaching of the upper level where three go over into one as infinity. I only use the images of different levels because I'm not sufficiently developed to understand the different levels in myself. And all the time we will have to use images that are familiar because we live on earth with the words we use. And the difficulties that we have with that kind of a communication with ourselves in talking with ourselves is that all the time I want to put certain things in words and that an idea of what one really should do is to get free from the words in order to go over first in a state in which feeling predominates which does not need words. and where the feeling will give me the same kind of a knowledge but in a different way. This is Kesdjanian. And the second step is Kesdjanian again changing over into a soul. In which the freedom even by means of silence as energy represented by an emotional state is used for the further development of Soul in order to complete itself. But in that process belonging to SOL-LA-SI of intellectual body, I'm already on the second round of the enneagram. Because the SOL-LA-SI of intellect belongs between nine and the new three in the second round. It simply means that at the time when Soul is being built, I'm already with one foot in the possibility of Cosmic Consciousness. The SOL-LA-SI of intellect is the umbilical cord which binds me from my ordinary development as a conscious man into the possibility of becoming a cosmic consciousness. The emphasis of my own solar system is still on man as he is. And the harmony for man to become what he is is that he can strike a chord which becomes one in the relation to God. When he is in

relation to God he is in the second cycle. At the end of the second cycle simply means that he has reached a conscious state in which he understands what infinity is but he is not as yet there. And the third cycle of the enneagram is the fusion process of all three bodies in him or in the combination of that what he is willing to give up in order to make that what he is not, exist. To allow God to exist instead of me as a personality. What Jesus means by, "To lose your life in order to find it". Ultimately I have no interest in my life. An interest in life. And when I can equate Life with God, I disappear. But I is only to be used as a guide to lead me to God. And in that sense then I

start to understand that that what I am now on earth regardless of all the forms that have to be used in order to maintain myself on earth, gradually the forms will disappear. Or in the process of becoming conscious, that what is the covering becomes transparent. You see, in all forms of religion, all forms of mythology, always this question of the repetition of form, having life in it, but the forms always change. And if you apply that on a Cosmic scale, it doesn't matter at what particular point of the cosmic scale, it happens to be always life is there, but in a certain condition as regulated by the form it has taken. Gurdjieff talked about the creatures on Saturn or the creatures on Mars. They have different forms. Still they are alive. But for us to understand it with our limited sense of what earth allows us to understand, is utterly impossible to conceive of any other form of life, than only as a human being. And therefore if we describe the man from Mars, he always looks like a man. And he isn't at all. We always drag God down to what we think he is. Instead of allowing God to tell us what we really are. And the only time when it's might be possible is when one's mind and one's heart changes in such a way that they can have a concept of an entirely different kind. Not natural, but belonging to great nature. And that a man as he starts to grow, his aim must be to free himself from that what he is now. That's his bondage. I am bound by my body, but my

body means my manifestation, it means the limitation of my mind, and the limitation of my feeling. That is my bondage. And I only will free myself when I discover how to create an instrument that will be sensitive to the existence of life without wishing that life to take on the form with which I'm familiar. There are thousands and thousands of forms of life. And man just happens to be one little bit. Just that is what we see. And we think it is all.

Thelma: When you say, "Outside of me", what? Everything?

N: Yeah. It has two meanings. What is outside of me is similar to that what is inside. I use the outside in order to illustrate for myself a little easier that I am part of something that is greater and bigger than I am. And when I say that what is outside of me, I simply mean the earth and the planets and the sun. I can picture that as a unit in which the earth happens to be what it is, now. But if the earth becomes my body, and the planets are my feelings and the sun if my intellect, that what I wish to develop is for me my own solar system exactly the same as when I look to the outside and when I see it this can take place within myself in creating a solar system within myself. And that Work means that within this inner development, I make my inner world a planetary world, and I call it Kesdjanian body and I make my solar world, that is the sun, my Soul body, within. So it's exactly the same only the direction is different. One is towards the outside because I see it as a phenomenon, that what is a development towards me inside in noumenon for me. But the principle is exactly alike. That's really the meaning of "So above, so below", you know.

Thelma: Well I haven't heard anyone say - I just don't know how to say it, unless I can use the word "disenchanted" with -I don't want to say Work, but -something - my enemy, I guess,

N: What is your enemy, your mind?

T: I don't know, that's what I'm wondering. How do I find out ( )

N: No, I think you are not willing to give up. Your not willing -you give up by accepting yourself as you are.

T: It's something outside of that, I think. It's -a- um- disbelief so often.

N: Because you have not enough foundation in yourself, that would give you the assurance. You know many times I talk about the necessity of having something that is solidity to which you can withdraw when all the things on the outside are bothering too much or that you are not sure about. And that depends on the experience one has and which that whatever may be knowledge and whatever may be feeling is translated in the experience in oneself. Only experience will give you solidity. Your mind will not give it and your feeling will not give it. And they constantly interfere with that process because they want to take over or one is so much used to the ordinary phenomenal world of one's ordinary manifestation-

T: You mean your feelings and your mind are trying to take over?

N: Yes. You try to - not necessarily each other- they try to tell something to you that it is not necessary to develop. They are fighting against the establishment of one's being and that the being is brought up to a higher level. Almost I would say it this way : That the mind and the feeling as it is at the present time are fighting for their life the way it is. And they don't want to give that up because then their functions disappear. The mind has to a certain extent a wish to continue to function the way it is now. And the more it is left alone, the happier the mind is. Or if there is something like an objectivity which comes next to my ordinary subjective functioning, there is a very definite desire on the part of the subjectivity to tell the objectivity to get out. You see I cover it up because I will find by association and rationalizations and mental processes by ordinary thinking that I really should not do what I in my so-called good moments am trying to do. There is very definitely an objection simply because of the fact that I happen to be on earth that earth wants me to stay. Earth wants me to stay-

T: Everything goes along fine and then it gets all fighting around and--

N: Then only when mind and feeling do not offer a solution that the question still remains. But your mind and feeling will put you to sleep so that you don't have to think actively. Your mind and your feeling as it is belong to the waking-sleeping state. They will not allow you to wake up. The only thing that will wake you up is on the other side of the moon. Where life is still in its growing form. But the moon is that what is relected light from the sun. And we are satisfied with whatever our present mind allows us to think. But something in the mind and something in one's heart corresponds to the little planet annulios which is on the other side of the reflected light as represented by the moon and because of that place it has the reality of growth and is not affected by the reflected light of our sun. That what is magnetic center in one is Annulios. And Annulios wishes to grow because I really think that Magnetic Center considers it very unfair to be put in the body of a man. And I think from the very moment of birth that magnetic center starts to rebel. I don't think that life wherever it may be on earth or anywhere else is satisfied by being in a form. And that therefore in man there is always something that wishes to grow, but the conditions of earth are so terrible that that wish for growth is drowned out. And the more we are educated, the more we fall asleep during the day by being busy in all kinds of affairs of outer existence that there is absolutely no chance for reaching one's inner life, and far from ever reaching the possibility of Magnetic Center becoming known to us. And I think many people don't even know it exists. But it does come out under the influence of great danger, where that life is present. But that what I call a threat for my life is my physical body, mostly, and the organs. And inherently, that what is Magnetic Center is never threatened at all. Whenever my physical body is threatened, endangered, Magnetic Center is very happy. And it wisht that the body actually got killed.

It's interesting you see to look at it that way because we always look at it quite the other way. I think inherently there is a wish in each man to become free. And the unfairness is exactly that what Gurdjieff calls the implanting of the organ Kundabuffer. Why it had to be that way, it was simply to be able to maintain the totality of a current as represented by involutory movement. And that the extension of that what is the cosmic ray towards Annulios for us as our moon, is of course something that is duplicated in all directions, going from the center of a sphere, like as many radii as there possibly could be. We are just one little bit of a cosmic ray. There are you might say thousands and thousands. But the idiocy is that then I start to limit infinity again to one or ten thousand cosmic rays. And the problem we always will find any place in the universe - what is reality? And my concept at the present time of any place in the universe is always bound up by some kind of a form and I can't talk about life unless I see it as a form. One has no concept that life is infinity. And that Life is God. The other day I called it Energy. Totality of Energy. When was it, in New York.

Ross: But it can be experienced?

N: Of course it can be experienced at the moment. The moment is the only place by which there is a contact between man and God. And at such a time when a moment of time has been - again I use the word "shrivelled-up" to become a moment that infinity appears as a realization of existence. And when man experiences that, he is at the moment, Infinity. Because everything else has disappeared. All the form has stopped. And for one moment he realizes that Life is there. And in addition he also knows that Life can exist without form. And this I call Eternal Hope. Because it is a hope for that kind of eternity, in which Endlessness is the only form of existence. And it's existence without any bondage or any limitation.

R: Will the intellect leap-frog from the partial experience?

N: No, I don't think-- it will only leap-frog in one way. That the totality of the mental functions which are now subjective, leap-frog into an objective possibility. The coming to a conclusion of a mental kind by the functions of an ordinary mind functioning in the way it is, is sometimes a little bit clearer and sometimes less clear, and sometimes skipping, but it is not really leap-frogging into a different level of being.

R: No, I didn't quite mean that. I have experienced which for the time being places me where I have not been before. And it has emotional content, and all of this is available to me, later. And I look back on it and from that I now draw further conclusions, reinforcing my wish, reinforcing my aim, because I now see the possibility as something which could be perhaps permanent.

N: The wish can become permanent. But it has to be fed all the time by the experiences of oneself. And the experiences will give you the possibility sometimes that you have already had, or an experience becomes greater intensity or it also can have a different kind of color because you are not used to it. The mind is still developing and it has all kinds of possibilities of further developing, but the only time it will be able to get away from itself, is by the introduction of something that is unusual for the mind as it is now. So, this is what I meant, going from one level to another, it has to have a quality of that what belongs to the higher level. And by definition the higher level has an objective quality as this level having a subjective one. Everything that remains subjective, must be bound to this level. Everything as an experience that I have now which has a little bit of a possibility of objectivity starts to belong already to the next level. And if I have a moment of infinity, I am at that time at the higher level. But the moment for me is not as yet endless. It is still subject to being effaced because of the surrounding being moments of time. How can I say it differently? That what is time for me, at the present time, are still component parts of that what is infinity. Every form of time including

a point in time has still the possibility of going out in any direction of time so it still could become dimensional. Exactly like a point in space and a point in time remain subjective, almost I would say by definition, because they are still component parts which stay on the level of subjectivity. But when I say "moment" i have changed the point into a moment, and the moment has never the chance of becoming dimensional. A moment can expand, and there can be more moments as moments experienced, but all moments have no dimensions for me. And what I now call the totality of time in experience a moment in infinity, simply means that the three dimensions of time have been reduced to a moment of existence, in which moment all dimension has become one. It is that process in which the fusion of the three dimensions of time have become an entity of infinity which is represented by the moment. Our words are very bad you see because when I say "a moment" of time, I do not mean time, this time, as time. I mean it as a moment of existence. But I use the word time as an expression because my limited way of expressing it intellectually, I have to use the concepts that are familiar to me now. The ultimate of the experience of the moment is silence. But such silence in which there is not even a wish for expression. Every once in a while one can have a concept of it, when one says "absolute silence" in which nothing is heard. I have a concept. I don't know if I have the experience. Until everything absolutely regarding every form of manifestation of myself, simply stops. And that is why I ask sometimes, let time stand still. But the closest I get to it is when I have an emotional state in which I in prayer, you might say, fuse myself into one, becoming at that time, God, in a mystical relationship. This is as far as emotion is concerned. As far as mind is concerned, Gurdjieff uses the term of "seeing the lights of Karatas". It doesn't mean they are there. They are on their way. At the same time, that what my mind allows me is concepts of eternity. Only a concept. Not the experience. But the fact that the concept is possible in my mind, gives me the assurance that the experience also can be reached.

Ross: This is what I meant - now - now -

N: That is right, you see. In that way I will start as as a belief. Belief is still that what is not as yet. But the confidence is the assurance that it can be.

Thelma: You said three dimensions of time. Is this taking it away when I ask, "What are the three dimensions of time?"

Mr. N: It's a little difficult. I understand length is from one point to another which takes time to go from one place to another.

T: Like from here to there?

N: Yah. Or like the clock ticks the time off. That is, my life is one-dimensional from beginning of birth to death. And it is measured with some kind of an instrument, which I call a clock, which is based again ultimately on the movement of the earth around the sun. What ever it is, I call it phenomenal year, a something of time exists like that because it happens to exist in any kind of a material form when I set certain things in motion or it takes that same kind of motion as expressed with little diagram when I go from one place to another. This is only one dimensional. The fact that this kind of a time exists in different people at the same time gives me another dimension of time. Because it simply means that that kind of a time which I now experience and which is my own and which I digest in which ever way it is is also a concept that exists in a variety of people all over where ever I happen to now think about them, this gives me an idea of a dimension possibility of times existing in other people, not only in me. And it becomes then a certain plane of time as represented by the totality of all beings having also concepts of time. And this I can understand that in that way time starts to exist in space. Not in my own time-line, but in that what is represented by the totality of all mankind, having time concepts. You see? This I call simply space -it is a different way- it is not my experience - I can conceive of it, it exists as a plane of time. Now the third dimension

of time is a historical one. It is bound up with that what I am in my own life from beginning to end but it is also bound up with that what is the beginning and end of everybody else's time. And it is bound up with everything that is subject to time as I see it like the earth from its early historical state into whatever development it will go into. So whenever I place now time in that sense, not horizontally but in any kind of a vertical line that indicates the historical value of it, I get a third dimension so that I in my life can experience an ordinary time length of going from here to there but that in itself also indicates that I also have historical line which is simply added up of all the time lines which I now experiences during my life which is different from the useage of time in one dimension. The totality of that kind of a plane that I can imagine but a verticality in my own plane is of course my life as it is from beginning to end. But for all others it's the same thing so that then their dimension of time applying to the totality of time as represented by the plane becomes a solid. And those are the three dimensions. It's a little difficult sometimes because it doesn't matter where you start if the time-line for oneself is one-dimensional one can then immediately go over into the verticality of himself as a line and then consider that as a second dimension and the totality of everyone else as life existing can then become the third dimension. It doesn't matter how you look at it.

Bonnie: Mr. Nyland, Earlier you mentions that -um magnetic center

ah - why is it that when you feel you are in danger, your physical body is in danger, then all of a sudden you seem very aware of things. You know you wake up ---

N: You wake up because something is threatened. You are identification of yourself - of life of yourself is identified with the representation of life as your personality. When that is threatened, you see life. And life gives you the insight of really being awake to life. Not the form. At such a time,

you see duality. You see the form which is threatened. But your identification is that the form represents life. And that that what is really threatened is what you call your life. At that moment however, you understand that life is also separated from the form. And you wake up to the fact that life exists and that the form is threatened. But what really is taking place is the realization of you yourself existing. And at that moment when one is awake, it is as if the form is already destroyed, and still life remains in existence. And that we simply call a process of being awake. You see what I mean, it is connected with identification and the reality is not the identification. The reality is life existing. And a form. But the form as a possibility of being destroyed reminds me of the reality of my life. You see? And then it is identical to waking up.

Margo: Mr. Nyland, I don't have a question, but ah - I want to tell you about something that I've discovered. Ah. Observing. Checking this form that is me, and accepting it and I've noticed that I also accept outside conditions and people the same way. Its like I've experienced the same thing with a wider level.

N: Which is right. Because something develops in you which in the beginning is used for seeing yourself as you are. And the acceptance of yourself as you are. That becomes that kind of a faculty. And gradually this faculty starts to affect the different facets of the mind and that therefore I perceive certain things now with my eyes and they enter into my mind. My mind already has changed and started to use a little bit of the objectivity. You have to see this process of objective faculty. It's not something that stays by itself all the time, it is completely full-grown. And so let's say it is a child. As soon as it is able to walk it already starts to make inroads on the subjective mine. When it is grown up, and it is like youth growing up into teen-agers, it already starts spreading around a little bit and investigating.

And when they finally leave home they are not full-grown and not mature, but they are already entering into the subjectivity of my ordinary mental function. So gradually this "I", when it does have an influence on re-forming, if I call yeast affecting the rest of my grain, it's a long process before the brain actually in total would become objective. But there is a process that takes place as it is growing up, it already starts to exert influence on the surrounding. An interesting part of this is that when ever it starts to grow, and it is sufficiently grown up to make itself known, that then the rest of the mind has no objection to be reformed and converted. Gradually the experience of man, he starts to understand that objectivity is really far better than all his subjective thinking. And whenever he reaches this, he is on the road of allowing the "I" to go further and further and will help it and will be less and less obstacles put in the way by the subjective mind. And this is based on the experience that one has when one could become objective to oneself and then starts to apply the same kind of principle to the outside world, and I become regarding that possibility, quite a different person. And not only when I've insight into myself, but much more insight about what takes place outside of me. It's a re-forming. Actual conversion of a man in his world -his own world- using now that what he is regarding the outside world. If you become more tolerant towards yourself, by understanding that certain things like habits etc. have been formed in a mechanical way and that perhaps you are not responsible for it but in any event it explains what you are and whatever knowledge now takes hold of one and is placed in the proper position, then you cannot stop at that point only with yourself because you know how dependent one has been regarding the outside world which has made you really what you are. And that therefore the understanding of yourself as you are now will have to be applied to that what really was the source of your own making. You became what you are as a result

of the impressions you received from the outside. At least to a great extent. They were digested by you and you started to behave in accordance with whatever the outside world was, but whatever affected you, created immediately a reaction towards the outside world and that your behavior is determined by that what you have received. Now if I understand my behavior and there is an ability, a gradual dexterity, you might call it, of my mind functioning in a different way, I will start to apply it in relationships towards other people.

M: You know, it's kind of interesting. I didn't know really what happened first. I think the first was when I realized I was less critical of people on the outside and then I saw that and realized that it must have happened in me first, or towards me.

N: The difficulty with this is that it has to be sufficiently full-grown before it can be objective regarding the outside world. I can learn to be objective within myself. Because there is no further disturbance of old associations as long as it takes place in the part of the brain that is not as yet subjectively functioning. But as soon as I start to consider the outside world, I use my subjective brain that has been taught to remain subjective. And therefore when I now try to introduce or objectivity is introduced in me I have a very difficult time in the beginning to make my mind continue to remain objective. At the same time it's possible. But it is very much when the little "I" starts, which was first the chicken or the egg? It is the creation of something that is unusual and I do not know where it started. And perhaps it may have started because I got impressions from the outside world which I wanted to place and then I become objective and start to apply that to myself because its the only way about which I can have certainty. I can start with objectivity regarding other people, but I am only limited in my means of understanding what takes place. And for the rest, I would have

to guess. So that then if I am in search for objectivity and I find that them I'm up against the wall, the only way by which I can solve it is to apply it to myself because that is within my means. So I'm forced, quite naturally, to consider objectivity first for myself to establish that as a fact and then I can use it to the outside world. But then of course I run into the difficulty that I will use again what I always have used for the outside world which is my subjective interpretation. You remember we talked once about the difficulty of having a feeling which is impartial. And that intuition gives me the key. And that if I'm not interested in the mental functioning of the little "I", that I emphasize the part that could be emotional. But for me to be emotional regarding knowledge, that I receive in an emotional way, it is very difficult for me to remain impartial with such facts. Because I cannot trace them. they come there and immediately as knowledge they are affected by the surrounding which is subjective and which is partial. You remember on our trip to Portland, I mentioned it and afterwards in the Reed lecture I developed it a little more. Because there is a great danger and at the same time it is something that can take place. If one is warned about that danger. And it is quite right, and sometimes its an excellent way of getting knowledge of one's self. But the knowledge is not worth anything at all unless it is objective knowledge. Subjective knowledge, even if it is very beautiful, etc., will not build me anything. Anything out of this world.

M: It seems like I use this as a incentive - or a taste.

N: You can use it, and all the time try to correct it and make it as pure as you can. If we talk about the purity of the intellect, the difficulty is to exclude one's feelings. If I talk about the purity of my feelings, I have to exclude my thoughts. As soon as I want to be free to become impartial then I can have a thought that is more pure. But when I try it from the

emotional side, I have to be free from association. And both ways will give me impartiality and simultaneity. Both roads are allowable. Both roads will emphasize one thing, and as a secondary part, the other has to come in. In the intellectual sense I emphasize impartiality. Simultaneity will come to me when I'm free from association. When I emphasize the emotional quality, I want to be free from associations first, and then I can become impartial because my feeling - my emotional center can then start to function. You can say it even differently because what really takes place is that you want the centers to develop independently of each other. And you want each center to function the way it ought to function. I want my intellect to be pure as intellect. Recording. But I want my emotions to be pure. Not to be told what it ought to feel. I don't want to confuse it further but it is so beautiful - how actually this leads to exactly the same thing because I become in that sense completely associative and I become completely partial. But that's the lovely part of harmony. If one sees the necessity of first breaking the relationship between the centers, one also must see the necessity that when they once are free, they have got to be connected again. Otherwise there is no totality of the man. And that the harmony is based on the possibility of connecting all three centers, but this time under the influence of higher knowledge and under the influence of higher consciousness. But as I say, I don't want to confuse it now.

Bonnie: that -uh - Mr. Nyland, maybe I'm a little bit confused and maybe ( ) can't understand)

N: You do, but both have dangers. And one danger is a little bit more in one direction than the other because intellectually you can correct yourself. Emotionally, being based on intuition, you cannot correct it in the same way. But the extra sensitivity of one's emotion can help you a great deal. If the emotion is directed towards that which is not my own, it can be much more pure. If the emotion really is religiously colored with a freedom because I'm not

depending on that what I am. And in that direction of or other possibility through prayer or an emotional devotion that some could have toward God or towards a certain way of life is a different thing from that what takes place in my ordinary feelings. And the same way with my mind. If my mind has not the ordinary associations of ordinary life, but when it really starts to think about the problem of life and how to conduct my life and how to become interested in the relationship or the meaning of my living, then of course my intellect will also give me that purity.

I spoke the other day about forms of energy. Energy existing as life you see. As life is energy and Energy is God. And the necessity of such energy to remain dynamic. And for that reason the necessity of creation. Although one can conceive of God as actually Infinity existing, but I have no means of proving the existence unless it becomes dynamic. The question always, you see, when Gurdjieff talks about the Heropass eating His Endlessness, it's utterly impossible to understand it. Why, if He is omnipresent and Omnipotent, why should Time eat him? He can exist without any further manifestation. Why would creation be necessary? But one has to look at it pragmatically, that it exists, and that it is my own experience on earth, I experience the eating up of time. So in order to illustrate how it must be, I have to give that concept also to God. If the emphasis for me is Work, I must assume that God also Works. The state of Paradise cannot continue to exist. And I have to be the necessity of eating the apple which if one eats would give one knowledge.

It has to be that kind of a parable, otherwise there wouldn't be any story. Because we are in the midst of a Cosmic Ray at the present time in which there is an above and in which there is a below, if we were at the end of -let's say Annulios, it would not exist. There would not be Good and Evil. Because there is no end to that growing End. It extends in space. And on the

other end of the Cosmic Ray there is His Endlessness. And there it isn't necessary. But we have to have a concept that we can understand. And therefore we assume that there is a Cosmic Ray. And we assume that His Endlessness was bothered by Heropass. In reality, He wasn't. And in reality when one grows, one isn't. And in reality that what is what I call the sun, the fact of the sun shining because it exists as sun, it has to shine. It's a condition of its life. To continue to throw off that what it has because that what it has is the totality of everything existing simply you might say flowing through. But in reality it does not take place like that. In reality it is in existence. And it does not have to prove to itself that it exists. Its the difference between Being and you might say performing. And one would find in the end, that there is no action and that everything is action. (Chuckle)

So. Don't let's philosophize too much, but (chuckle)

Alice: Mr. Nyland, Is there such a thing as it being um well I'm curious about -I thought it was easier to Work in Eugene than here and I wonder if it's my imagination or whether such a thing can really be true.

N: It can be true. I think there are places where it is much easier and much more conducive. It depends entirely on the state in which you are. For instance if you are happy, a little bit unhappy, you can Work very well. But you are very unhappy and a little bit happy, you don't. If you see the necessity that you have to keep yourself alive and that that what ordinarily satisfies you is just not enough, but enough to still keep you alive enough to have another thought that something else exists, then you will want to Work. The opposing forces occupy --(tape ran out)

Trans: by Andy  
JAN. 4, 1968